Christmas Meeting, Wednesday, December 15th, 1965.

M-896.

Well, I'm glad we're here tonight. At least there is more room; and I hope that it will be the beginning; and particularly for next year that we have quite a bit of activity in this room, and that we can meet quite often. And I also hope that during that time we will all maintain a certain level of understanding, - and the question of seriousness regarding ourselves in respect to ideas of Gurdjieff. So that it will be devoted to that particular purpose: to use whatever we know and whatever we may understand of what is Work, and that whenever you come, that there is enough of a stimulus that you can remember; and that when you go home, that you go home with an idea that "something ought to be done with myself;" and that I have enough again and again and again more stimulus to want to do something.

Because this year is going to be exactly like next year. As far as the outside world is concerned, there is not going to be much difference. Perhaps it will even be a little worse because many things will come in on one, and crowd you out and affect you, and will have exactly the same kind of an influence to keep you as unconscious as you have been during this last year. And I think, that, if anything, you will have to make more of an effort for next year in order even to maintain the level that you have had this year. Because the circumstances in the first place will be a little different. In the second place you will also become a little bit more accustomed to Work, and lose a little more interest in it. Because this is the way it always goes, that whenever you become associated with anything for any length of time, the line

of interest always goes down and is attracted towards the earth, because this happens to be the law: that it will never last. And unless it is constantly fed by new material, it never even will stay on an even keel. And even if one hopes that it might go up, you will have to make an extra effort for it.

At the same time, if one works, and if one tries to assimilate the ideas in one's ordinary life and tries to apply them, there may be a possibility that because of that, something else starts within oneself as a self-starter starts an engine; and that the engine, if it is sufficiently oiled and has enough fuel, will be able to continue, if it is smooth enough, for quite a great length of time without having too much friction. Regarding this, if you try to find what is causing friction in you, and what is the friction that there is with ordinary life when you try to wake up, there is a certain place, a certain place of equilibrium regarding that what causes friction, and that what is for yourself your wish to continue to work. It is not necessary to go back to a certain form of silence and eliminate all the different effects of ordinary life, because you need them. But if there is too much of it, then of course you get drowned and flooded, and there is no possibility even then of extricating yourself even if you wish.

Come in; don't stand there. Come and sit in front.

At the same time, if for next year we have made plans to become more active and much more serious; and this particularly applies to those people who have been in Work - again, to use that phrase - a little longer, that on them becomes and there will be much more responsibility; but that also we will have to work on certain tendencies of oneself in order to understand

them and possibly eliminate them, or in any event to use them. And for that reason I think and I hope that this room will show much more activity of that kind so that we really can come to terms, or get with oneself, with ourselves. And that with that something can start like a nucleus, which nucleus should have a certain reason of existence. And the only reason for existence there is, is the solidarity among us of having one aim in mind: to find out what is wrong with us, to find out what ought to be done, and then how to do it; and then to communicate such results to each other in order to benefit from whatever someone else may have done, and what we ourselves could contribute; and then out of that distil certain general statements or conclusions we reach which then can be further applied in our lives if we really wish.

And as you know, this whole question of Work depends on a desire on the part of ourselves that we really understand that something must be done, and that more and more there should be this kind of a need in order to fulfill one's life. As it is at the present time we know, if we are not such fools, we know how empty it can be and how incomplete it is, and that the whole purpose of wanting to work is to augment it and to make out of our lives certain things that are necessary for a more harmonious form of existence. And if we understand this, and then understand that it is like a holy obligation which is placed on us simply by virtue of the fact that we happen to have heard about objectivity, and that because of that, we have that kind of an obligation which we must fulfill.

And therefore I say that it is a need for one gradually to understand that one must learn how to work. Because about that we

have to be quite serious, that you wish to know exactly what to do. And then because of that something can start to exist among us; and that we could be of mutual help so that when one is a little bit more asleep than someone else, that perhaps because of the presence of someone who is more awake, that the other can wake up. This is a reason that we have a group, a reason why we want to get together and exchange that; and to see in how far gradually certain things for one become applicable, or become so definite and so permanent that they will not leave you any more; and that at any one time, if it is necessary, you can call on it and it will be there.

The real meaning of God is that He is here. Only we don't know it. But if we are in the proper state that at any one time when then we would call on Him, He is there. And the realisation that He is there in one, and can be and is there all the time - - sometimes it ought to make us a little ashamed, because if He is there - you might almost say, if He takes the trouble to be there,- why aren't we more adjusted to that kind of a fact? And still that, of course, that is what the trouble is. We don't know it. Maybe we are not to blame. But once having heard about the possibility of how to open the door, and not do it; that would become quite sinful.

And that therefore I would advise you that whenever you come to this room, come with the intention of wanting to find out, and to try to be open, and to say actually what is the truth. And don't try to say certain things for the benefit of someone else. And don't try to say it for your own benefit, stroking your vanity, or striking yourself, as it were, brushing yourself the right

way so that you can purr.

We are simple people. All we need is a little bit of understanding in very simple words, not intellectualists, and not primarily emotionalists either, but simple people who want to find out: "This is my life; I want to see what can be done with it if only I knew how, how to apply it, how to apply that what I know, and how to look for that kind of results to which I am entitled; and that I know that if such a thing can happen to me, that then not only will I appreciate it, but I will continue with it because it seems as if it is the right way of solving certain problems that I might have."

I don't know how many problems we have, how many problems each one of us has. And what is a problem? That perhaps you will find that in a certain problem you are not really interested in answering it, because whenever you feel that there is an answer that you really need, maybe already with stating that for yourself, your problem might be halfway solved. And many times we say we have a problem, and it isn't so because we don't lose any sleep. But if we are serious, certain things in ordinary life will start to puzzle us. And the more one works, the more there will be the possibility of finding out for oneself, 'what is it that I am not doing now?' And although I never have done it, this time I feel that certain things ought to be done. And why don't I know how to do it and what to do? And again then this simplicity of, "Will I start now?"

First the things that will bother you. You will then try to apply Work. And of course it's the wrong thing to do. When it starts to bother you, it already has such magnitude, and

you become already then so involved, it is only good to remind you that Work exists, and that something could be done. And then when you start, you do it, apply it, not in that particular case. But take the things then where you are less identified; and then try to acquire for yourself this kind of dexterity, a certain knowledge of the way, of what to do in conditions in which there is a chance of that kind of success; that you know you have reached something even if you cannot immediately point to a result in a complete form. And for yourself the result is reached at the end of the day when you look over your day and you say, "I have made an effort." That is in the beginning the result. It is not tangible at all. It is not that one becomes immediately such a marvellous person. It takes a long time.

And many times even with Work one uncovers many things. And even as personality sometimes one becomes much worse because there is a little bit less control over the centers, and there is more activity in the centers by themselves. And they, not being under sufficient control, may then play all kind of parts with which you are not familiar. And there is no one who can tell when such centers should stop, or what is the right direction for them to take. There is a little tip, you might say, in this kind of opening up to oneself, that I in the beginning do not know in what direction I should go because everything seems to get a little too loose; and many things, as I say, are under less control because there is no one as yet to control it. And the little "I" that is supposed to take care of it is not sufficiently full-grown.

What is it that we look for at the end of a year when we

want to start a new one? Christmas is at the end of the year. Perhaps it has that kind of a meaning, although originally it was not placed there because it was the end of the year. It happened to be selected because it coincided with one of the Roman holidays, so that it was not too obnexious to the Romans when the Christians wanted to celebrate the birth of Christ. But for us, if we want to interpret it, if it is something that could have a meaning really, and not a meaning of little cards that we send to different people, or not the meaning of commercialism which we see all around us; even if it may affect us in a certain way, certainly the idea is that it draws money out of your pocket; what is really Christmas? What is really this particular day or this kind of a period? For us, how do we go into a New Year? With what? To take stock of oneself, of what this year has been? And what it might be? And on what will we base what we would wish for next year unless we realise what we are and have been in this year? And how has this year been?

It is necessary to look at this because you have to come to some kind of conclusion regarding yourself. What am I now? In what way has this year been of a certain profit? What has changed? In what way do I feel that being in contact with Work, - that I can say I have profited by that what I heard or that what I applied, that what I knew and that what I now put to practice? And has my particular attitude changed? Do I know what it really involves? Do I know more about myself? Have I reached, at times at least, a certain level of more understanding? And could I honestly say that the level of my being has changed and has become, well, let's say, a little closer to that where it really should be?

Next year we will be active. We will have many things in which

you have to share with me a responsibility for the maintenance of Work. As time goes on I will tell you, and we will work together whenever we possibly can; and there will be some physical activities also in connection with this here. There are the old standard types, as you know. Index work - we need help. Those who can help in that, ask John Marshall. For cleaning this room we need help. It has to be divided among the people who can spare a little bit free time. The one responsible for that is Rhoda.

We need people to type. We need people to transcribe some of the tapes. We may need some people for some correspondence. Let me tell you what I have in mind, because I want to try to utilize for myself this particular year. And I call it a year of activity. Part of the time I will be away because I feel that there is also necessity that I spend some time outside of New York for other groups. But when I'm here, I would like to devote a great deal of my time to try to write - and I explained it yesterday - try to write something about what I still call "Firefly", and a continuation of that little beginning of what is life, how does one find oneself? What is the aim? Why do I really exist, and what direction should I continue this existence in order to make it worthwhile?

So that perhaps the ideas of Gurdjieff can be put in some form which could become palatable for those who are interested, but for whom the various books that are now in existence are sometimes a little too heavy, or a little bit too theoretical, or perhaps do not touch the point at all; or perhaps are made up of certain quotations, partly from Gurdjieff, partly from Orage, which have no particular meaning because they have not gone through the soul of the author, if I can use that phrase. It is simply a copying of certain things, although maybe sometimes personal experience

comes in, and then it is naturally limited. There is at the present time not material that I feel that exists which could be helpful to anyone who is interested and then wants to find out, "What can I do?", and also description of what they could expect, and the good reason why; and also, you might say, scientifically explained in a certain way that it is a logical assumption that one ultimately will have to come to the possibility of an application of objectivity in one's life when that life is constantly subjective.

And I say there is, I think, need and room for that kind of a little publication. And I don't call it any more than that. And it is not something that will be going to be offered to the public. It will remain among us; and I need a little time to assort the certain ideas and thoughts; and put them together in a logical kind of a form, more or less in sequence. For that I need time. For that I need material that we already have talked about in certain groups, which are on tapes. The tapes have to be translated, as it were, so that I perhaps can use them. You see, for that reason (that) I want to use such material because it goes back over several years now. And as you know there are over, I've forget, close to nine hundred tapes.

I can't go through all of them, and much of it of course is quite repetitious. And there is no need for an accumulation of more and more data. But sometimes, as you know, at a meeting it is a little easier that when one is in an atmosphere of a group, and certain questions are asked, that also then the answers have to correspond to that particular question at a certain time because of that. And because of the atmosphere that is created, it helps

me then at such time to formulate a little better or a little differently, and perhaps have a little bit more of a logical sequence of thought, which afterwards if I would write it up when I sit by myself would not come that easily.

So whatever there is, and whatever has already gone on, and whatever there might be as a happy formulation of some idea, it may be hidden somewhere. It is necessary here and there to go through some of those tapes, and to see what is it that at that time was said that now could be applied. Every once in a while, as you know, we've had some general talks in which there were no questions, and in which there was some kind of a development of an idea from a beginning to an ending, and to come to a logical conclusion. But when I listen to them it is also at times as if there is a possibility of making a further detour or an explanation, to go off tangentially more or less to see that other ideas could be linked up with it, and when there was no particular room or reason to say it in that kind of a meeting. When one writes it down it is quite necessary to do that from there, and one is allowed then to elaborate a little bit.

So for that reason also much of that kind of work I would like to do. And I need your help for it in many, many different ways. It is not that I want you to write it, but I want you to become support for me. That if I do have certain things that are written, that they can be typed and perhaps again typed and again typed, so that finally out of all of that, with a concerted effort on our part, that certain things can become a little bit more succinct and also permanent, or in any event satisfactory; so that they can answer that purpose that I mentioned a little while ago.

It would be useful, then, I think. And it would be useful

also gradually to bring to these groups more people. That is why this room is a little larger now. And we will have again three groups, as you know, Monday, Tuesday, and Wednesday. The so-called ordinary group of Wednesday, the new-comers, those who are not familiar with any ideas but who might be interested. The Monday - of those who are really - we will talk about Work. And then the Tuesday group which is a little bit more of a, let's call it, an intimate group of esoteric knowledge where there is really a discussion of things: why should one really work, and if one works, what can one expect? And what is the relation of that to one's life, to one's psyche, and even to one's physical behavior?

So these are the three groups. I call them fundamental groups. Friday is a little different kind of a group. It's a little different kind of an approach. Partly it is on a little bit of an emotional scale. Perhaps it is useful for that purpose, and I think we will maintain it. Brewster and work, physical work, also we will start again as soon as the weather will permit. Now we will do it and who can come, we are limited there. And you have to know that sometimes it is not a question of refusing, but it is then a question that when one does come, one wants to be able to work sufficiently and efficiently enough so that maybe we are limited by the total number of people who can come. And that perhaps for that reason we may have to vary it a little bit here and there. But in any event principally it is there.

Also I think in next year we will try to do movements in this room. It's one of the reasons why we have taken this loft in order to make it possible for some of us to have movements à la Gurdjieff. I mean real movements, without any interpretations,

simple, the way they should have been and have been all the time, and what I call simply the Obligatories, of that what really was Gurdjieff, with Gurdjieff's music. And not to run the risk of - into the temptation of elaboration on that, because I don't think that anyone is really capable of putting certain movements together so that they retain the particular value which Gurdjieff put into them. I think it is unique what Gurdjieff has done as far as such movements are concerned. And that I don't believe personally in a reinterpretation of that, because I am afraid that then the purpose of the movements is forgotten.

The purpose is that one does movements, just movements, and that they are in relation to the different parts of one's body of an unusual kind of a character; and that they can be stimulated by music which belongs to it, which should not be necessarily modern music; but it should be music which is stimulating to the body. And it comes from that kind of a source where a great deal of such wisdom existed, from the Near East. And it is the simplicity of that kind of music that should be kept exactly on that basis without any interpretation according to our Western ideas. That has really the value as belonging to movements so that then one is not disturbed by the music. But that the music can help for oneself to be put in such a frame of mind that the mind is able at such a time to execute the movements which are contrary to a natural movement, because the different parts of the body are not naturally related in such a movement. And that gradually out of that something comes as an entity which, because of its strangeness, and because of the necessity of regulating it from a certain place in one's mind, without any idea of beauty or aesthetics, that something can start to exist that then produces in one the

possibility of being awake.

It is really that that Gurdjieff had in mind. Nothing else. It was not for a spectacle. It was not even to be used to be shown to other people. It was much more like a temple dancer is dancing for the sake of God. You're not dancing for a public demonstration. And it is not necessary to demonstrate. One demonstrates for oneself. And in being and at such a time actually executing a movement in accordance with a certain definite rule which is then a law, one does not need an audience. Audiences are only good when they then, sitting in front, might encourage you. But they are very bad when that kind of an encouragement takes with it an identification to show off for the audience that is there.

Movements should be kept by themselves without any particular reason to think that anyone else is looking, and that one has to compare oneself even with someone else who is also doing movements. But that one is by oneself trying to retain within oneself a certain composure or a certain wish to keep to oneself everything that belongs to oneself, without allowing it to go out; and to use that kind of an energy in order to produce something of oneself, only without thinking of the effect it might have, or the way it has to be looked at by someone else in an audience or even in the group.

Movements when they are taught should be exactly that kind of personal relationship that one has between that what I am, and that what I am inside. And it is then sometimes, if such movements are understood correctly, that if I move, if I make my body behave in a certain way thanks to my mind which has to have naturally a certain clarity of what to do, that then the motivating force is not that what is being taught from the outside, but that what is being

heard from the inside that comes from my heart. This is why music can help to wake one up in movements. And that is why music is necessary in order to touch that from which then, as one's heart, one hears the necessity of doing as well as one can with the information one has in one's mind and the ability that can be produced with one's body.

Well, these are the things that I believe we could work on. How to do it and when, and when we can start, - all of that will be a rather slow process. I don't want to hurry it. And it is not that, - of such necessity that we should be in a hurry for it. But it is the plan, and we will work it out. We will work it out together. I am quite certain about that.

Many other things could be done for ourselves. For instance, we will have in the front of this room a little bit of a table or something that you could use if you wish. You could come here during the day. Sometimes you can help me if there is any of that kind of work to be done. Sometimes you can come and sit. Sometimes you can come and if necessary you could listen to a tape if you wish. Sometimes you come and listen to some, or read some of the notes. You may listen to a tape that may come from one of the other places where there are groups, and where there are also people interested in Work, who are also striving and do their best in order to understand in accordance with their light, whatever maybe that they then at that time produced. And the result is a tape that we might receive. That then perhaps you will be interested enough to find out how do other people try.

It depends entirely on how much time you wish to spend, how much time of your life you want to devote to these kind of ideas, and what kind of a place it will occupy in the totality of your

life. Logically it will be dependent on how much you have to do professionally, how many other obligations you have towards your family, or towards the different things that you feel you ought to do even if you would live alone; that you might have certain things that are required regarding your own living place, or whatever you think that is necessary for the balance of your self by going out or socialising, or whatever it may be. But I do believe that sometimes perhaps during the day that there may be a possibility to say, "why don't I go?" as if this is like a library or like a place where you can come and sit quietly. And then after you finish, you go.

There are notes that I write every once in a while in listening to some of the tapes from other cities. You're welcome to read them. As a matter of fact I don't think I want to have any particular secrets. I think that sometimes it's necessary for you to know that you could really own the whole world if you want to, and that it depends entirely on your seriousness and your desire and your wish really to work. And that in that respect next year I think there ought to be in that sense much more activity, much more solidarity, much more understanding between us as a group.

You remember, I said some time ago this question of relating to each other, and to put it on the basis of really wanting to find out what makes the other person alive. What is there that is worthwhile? And it could be worthwhile for you if you could have that kind of an exchange. And then that should include of course those that are perhaps not as friendly to you, because maybe they could be extremely useful to that purpose.

But don't misunderstand it. So that you are not going to have to live with your enemy. That of course is nonsense. I don't mean

that. You can do that in ordinary life if you wish. But for the sake of Work it is quite useless. But if there is a little bit of friction possible, and if there is something that you really would like to know, because sometimes the kind of criticism that one might hear from someone else who is not particularly your friend may be a little bit more exact. And if it's a good friend, he may not wish to tell you what is really the truth.

Also on that basis the friendships should help you, because when it is something that is a purpose that is not related to a relationship of friendship, but when it is related to the possible aim that all of us are striving for, which is an aim in the distance, then on that kind of a basis one can really communicate with each other, and you can tell the truth. Because if you're honest about that, no one should question your honesty.

What is it now that Christmas means? Here we are. We have a whole year back of us, a year in which we have talked a tremendous amount. We have said a lot of things. We have repeated many kind of principles many, many times; and I'm quite, quite certain that we still can continue to repeat many times the same kind of a thing, and that sometimes it may become a little boring. But if you leave that out, - this question of hearing and the question of satisfying your mind, - but if you only look at what is your duty, your particular job, your application of such ideas in your life; this is the accounting we make. It's an accounting you make for yourself.

With other words, how often was Christ within you? This is really the meaning. Christ is different, as you know, from Jesus. Christ is that what redeems you, that what sets you free, that what gives you that kind of a freedom if you know that it is within you

and with you, and that at times can come out in your manifestations. That that means for you objectivity regarding it, because objectivity in a subjective world means freedom. And if Christ, that is, that what means Work on oneself, Christ as represented by a man Jesus, working and coming as a Messenger from Above, with this kind of knowledge, a knowledge of an objective kind, I say, because it was not earthly; a knowledge as if he came with that kind of information represented in him as a person then living on earth, but constantly not living from earth, but living in the midst of that what is earth: humanity, for us; and with an accent that still remained in God; and constantly remaining Son of God, but now son of man, which then at that time being the same represented for us, if one wants to listen to it: - how can that take place in oneself?

If it is freedom, there is only one answer. If that is really the reason which one wishes when one finds oneself on earth, and one knows that earth binds one and all the time will bind one as long as this body exists; and that even when the body, you might say, is released, that it is when the final judgment about the body is that it will be destroyed forever because life will be taken away from it, and that then in that solution also that freedom is reached; because when it is nothing, also then it is free. What is represented by the forms of energies that are represented by it at the present time, depends entirely on how it was spirited; because the body as it is belongs to earth and remains there, and becomes again part and part the same way as it has been accumulated part by part when it starts to grow.

And where did it come from, these particular material forms that we now call the cells of the body? They came from the earth. They came from food, from ordinary food; and belong to the earth.

they came from air belonging to that what is still atmosphere, and they came also from impressions which were received from other objects of the earth. So that the totality of the body is completely earthly; and for that reason of course one says that the body is earth for one, and that it must remain there because there is nothing in the body itself that really should belong to a different kind of a plane.

What is it now that does when one says, "Christ within one"? What is it that calls back to us, that makes us recall certain conditions in which even this body has taken a part; and when it was young that it then represented because of something else that existed within it; and when it was spirited by means of that what is life giving in to it; and then, you might say, being born in that kind of a form even when it was conceived and not as yet sufficiently grown up, started to grow at the expense of that what the mother gave it; and after the birth of that, what the surroundings could give it? That then with this representation of that what was in one as life, that that now continues; and after the body again has been given back to earth, that then that should remain in existence.

You see, we're talking about that kind of a world which is not at all the world of our manifestations. But it's a world that is not ending and never had a beginning. It is a world which temporarily becomes part of us when we are on earth. And if we can see that that what now is our life as it is has now temporarily associated with something which is far superior than we are, but for the time being is being used as a manifestation of ourselves, and that that what is ourselves now as represented by the body, that it has a perfect right again to return to where it came from. That is as if out of the total energy as represented by life, a certain

section is taken away which temporarily is now in the life of a person, and that when a person will die, that that form of life will continue.

There is a choice now. Is it necessary that it returns immediately? That is, if there is a possibility that during this lifetime of oneself one starts to realise that kind of responsibility or the obligation that has been given to one, and that one in general can say, "This was my life," that with that, if I undertake - and that my life is now mine, and that with that I feel that the responsibility of it becoming mine, that I have a right to keep it, and not to give it back as yet until I'm ready to give it back to that what is the totality of all life, or His Endlessness; that then perhaps in one, one gets an idea that, "Why cant I keep this? And why should I, after I die physically, let it go when I at the present time have tried my best to be as good as I can be, and to make it - place it - in the proper place regarding myself, and to fulfill the obligations that were laid on me and which obligations I have taken on even if I were not responsible, and to which I have added new obligations which I have made, and which I want to fulfill?"

You see, almost I would say, one is entitled to a second chance. That even if the body dies physically, that then there ought to be something that can continue with that what still carries my name; and that God, as it were, is perfectly willing for the time being to forget that one has to make a payment back again to the totality. So that for a little while longer during the period of Nesdjanian body there may be a chance of retaining that what is still my own for the purpose of further perfecting myself. Partly it is, you might say, a desire on God's part to prepare and to give a chance to man to prepare himself for a different kind of purpose, As if

then the evolution in man takes on a different kind of a form; and it is not only that he has lived on earth, but that the purpose of his life on earth was linked up with the necessity of afterwards becoming part again with the totality of all and everything existing. And that then, for that, even if man is not as yet sufficiently equipped because he has not as yet a full-grown soul which would be the vehicle towards God, that then, for the time being he is still allowed to have a certain life-span as represented by his emotional body.

This whole question of whatever you might call it, a certain philosophy of the maintenance of one's life, and the necessity of understanding that there is something like a law, - which law of course I don't know, but I will try to find out; and the higher I climb, and the further I get away from earth, and the less I am encumbered by the different conditions of earth, the more there will be a possibility for me really to realize that form of life existing outside of me and temporarily within me: this is the message that Christ being within one tells one. That there is that kind of a hope and that kind of a possibility simply saying, "It is only for this life."

Naturally one thinks about different kind of lives, and as if there could be that kind of a recurrence or reincarnation, as if again it is necessary to appear on earth in this particular kind of form. Sometimes religions, as you know well enough, - Indian philosophies, - are based on that idea that perhaps it has to occur again on earth. There is no particular earthly reason for that, because the existence can be anywhere in the universe. And it depends entirely on the kind of conditions to which that

what remains in existence can adapt itself. And it may take place at any kind of a level, and need not necessarily recur or reincarnate on earth.

The main problem that one has is that one doesn't lose oneself; that after death, that during this time one realizes there are two kinds of life. That there is a life that I manifest now physically with all the different functions that belong to it, and that there is also something that exists within; and that something that exists within is really part, and only temporarily part, of the totality of all. In an absolute sense it simply means that that what is absolute starts to exist temporarily in a non-absolute form. And it takes on that form, - and I call it my life - only for the time being. And why? Simply to maintain the balance of the universe as it has been created.

This of course is a very difficult question to understand. Because why should there be a balance? Why should there even be a universe? Why is it necessary that man exists? What is it that always is represented by the totality of all what we see as so-called heavenly bodies of that what we are now calling stars and constellations; and different ways of how the universe for us in space is divided up into different parts: mostly space, some of it matter; and matter of different kinds of densities and different ways of perhaps people peopling such little levels that we don't know very much about, and which we guess at. And that pragmatically we come back to the one thing we know. That is, here we are on earth, and we find ourselves as man thinking about such problems. That we want a solution for it, and a logical one, of course; it goes without saying. Because who can live with questions all the time bothering?

But that there is a possibility of solving such a problem if one only knows the particular road, and that road of course must be indicated.

But if I wish to become aware of earth, that is if I want to know what actually goes on on earth, I have to be away from it. And it is like climbing a mountain, because then the panorama which will enable me to see more, then when I do climb, when I get higher and higher, then I will include more than what I can see. At the same time also that what I'm seeing might become a little vaguer. And the further I go away, the more it becomes condensed. And the more then what I call freedom means actually the reduction of that what is at the present time existing for me more and more to that what becomes insignificant.

You see, there are contradictions and paradoxes in all this. And whenever I start to say, Christ is within me telling me all this, where is it that He tells me? Sometimes in my heart, of course. That is where it belongs, because that is what gives the motivating power to myself and that what drives me. That is what gives me really the wish to want to continue even to live, or to find out what are the riddles of the universe if it is possible for me to solve them. But what also takes place? I would almost say it is that Christ is in the back of your head. You see, you must look at your eyes now. Your eyes are in your head. They look; they see in front. In front is the general world. One takes it in by means of sense organs of which the eyes are very important. It is outside life. It is life as we know it, the way we see life, the way we are connected with that outside form, with that what is happening on earth.

Back of one's head, that is inside of that what is still with-

in one's brain, it is as if that produces a balance to keep the eyes where they are, and to balance that what is received by the eyes from the front with something that is being seen, as it were, with the eyes now looking back. And it is this bridge between the eyes in front, the nose, that what is really a chakra for one's forehead, which becomes then important, because in that balance I start to live.

And I live then between the two possibilities, one outside life and the world, as I see them, and of which, and of which of course I'm a part because my eyes make me part of it; and also that what is in the back of my head and that what balances me, and which represents at the present time, if I understand it quite correctly, that what is of a different kind of nature, even if it is at the present time spoiled with all the mental processes that go on. Certain things are still possible in that that could remind one of infinity of that what is of a higher kind of representation of that what is perhaps His Endlessness, or that what is from His Endlessness a representation of Him which I call Christ.

There are two things then. Christ is within my head, and Christ is within my heart to balance that what is now solar plexus. And again solar plexus being towards the outside world emotionally what my eyes are physically to the outside world, is balanced at the present time within one in one's body by means of the heart, which is of a different kind of nature when it belongs to a system of Kesdjanian existence or perhaps a Christlike function, when I say that that what is really taking place in my heart is all of me. When I see how these balances take place, and how I am as a person that is living at one place or another, that I'm dependent on the influx of material, - I call it as you know, chakra in one's head and the

chakra in one's chest. Those are the two things by means of which certain material can enter in order to feed that what is inside.

That what is inside now is Christ for me, because in feeding it, I will be redeemed. That is, I will be finally - the German word is 'erlösen' - I will be made free because of that what I now set up as something that balances me regarding the outside world. And the outside world then is not by itself affecting me; but it can be counteracted by that what is inside, and then in that balance finds me, I call it then the neutralising force of where I live, and with which I then can operate. By being in that kind of a balance I can go one way or another without being affected by one or the other if I don't wish.

This is what is meant by having within one this kind of a form of life which can balance that what is the outside form. Sometimes one says one's inner life is at stake. One's inner life is really that kind of life that will continue to exist in a particular kind of a form after the physical body dies. And probably that is right, because if I have a right to maintain myself, to keep myself as that what I am, and for which I have become responsible because I work, that then God will allow me to continue. So that finally, if during such a process of further development, and dependent then, as I called it, on the life-span of the Kesdjanian body, that maybe because of that, in such a possibility of a further development of the sol-la-si of that octave, that then I reach the possibility more and more to become what I should be, that is, a soul. A soul is where the physical body ends, and where that soul begins, and where it should then from then on grow into a direction towards His Endlessness. Until finally in this soul, if it starts to grow

and it is represented by an octave, in the sol-la-si of that I have then the means of leaving totally that what is now binding, and to have the full freedom to then choose how to reach God, and how to ask with reason that it will be given to me to be united with Him.

These are the problems of course that come up each time. They come up at the end of the year around Christmas time. And then I start to make up certain plans, and I say, "Yes, this is the accounting for which I go; and for the New Year I will do this and I will do that." It is so simple, these things, if one says, "The New Year is coming. I stand on the old year. I want to extract from the old year that what I now consider - - "

And again I say, from our standpoint, what was the value? How much have I actually worked? Not how much have I thought of Work, not how much have I read of it, not how much have I been in contact with it and at certain meetings. But what has it been within me that I tried to undo, the different things that prevented me from seeing that what could really redeem me, redeem myself which was when I was born, and which gradually took on upon itself and around itself a certain form which after some time started to restrict me, started to kill me.

When I grow, I kill myself. It's a terrible thing to see it that way because that what is really life is being killed gradually by the present life that we happen to exist, as we exist on earth. And it is probably that purpose that Mother Nature has in mind, that we should die, and that we should die at her time; and that we are allowed a certain particular period of hope, and that gradually as one lives, such hope dies out; and that that is a necessity of the

returning to earth that this law of gravity, physically as well as psychologically, has nothing else but a meaning that you are started on a certain road; but it is not going to last for you. And this, I would say, is like a punishment. And perhaps the punishment is because earth happens to be what it is; and that perhaps because of, I call it still mistakes on the part of the management of the Universe, that man at the present time must exist in this particular kind of condition.

I say it is unfair. Of course it's unfair. It isn't right because if I have a right to think, and if there is in my mind the possibility of seeing a possibility of freedom, that then, if I could not reach that kind of a freedom, it would be a terrible situation in which I would find myself.

It is of course that kind of a condition which does exist sometimes when I know I have wasted too much of my energy in certain directions, when I was already responsible for the use of such energy; and that there is a certain limit, and when I go over that, I am damned. Because then I will perish, and then there is no question about any further maintenance of myself; because also that what vanished still alive in me is representing me now when I die. Then that simply goes back without any particular fuss, or even without any regrets that it ever was in my body.

But when I'm in between, when I'm still seeing the unfairness of being born, and the unfairness of having to die; and not knowing when to die so that I cannot even make plans; and that I don't know why in my mind, and quite definitely in my heart I know that certain other things should exist; and when I talk about the possibility of all kind of life existing without even benefit of my particular private body or my private plan, that then in the reality, if I

belong to that, why is it so difficult for me to go over into that stream of life, and leave this body for whatever it is? The necessity of once having been born brings with it that I have to fulfill the lifetime of that body. That I say is the unfairness because when I am bound, I am bound because I did not wish it myself. And it happened to be that, and whatever it is that made that condition a necessity for the maintenance of earth in its particular place regarding different other planets, or the moon, or Amulius or wherever the place was in the cosmic scale, that I now have to suffer totally with everyone else, and the totality of human kingdom, organic kingdom, all what mankind represents, all of us suffering for that particular reason that we happen to be here.

Why is it then that in the midst of all that there is some kind of a hope still expressed that if I only can find the way out, then I will not further be subject to that unfairness? This, you see, God allows. I say by God now that that what really exists can at times tell me that it is possible. And also Mother Nature allows it; because I sense, when I see that that is the case, and I place Mother Nature in the proper relationship towards me, and if I'm willing to pay for whatever is required by Mother Nature, whatever may be the necessities of the maintenance of my physical body and a little bit of a feeling that I have, Mother Nature then is satisfied, and will allow me to become even interested in the possibility of further growth.

This is the situation in which I am now. That is, I realise that within something within me representing my eyes looking out, I am in contact with that what is unconscious state. And that that also as far as my inner life is concerned, there is the possibility of further growth which I look at with the same kind of eyes, but this

time turned the other direction, opposite. And it is as if myself I am like Janus looking both ways, and at the same time within me that kind of a brain trying now to formulate the front of the head that what is being received from one or received from the other side. And that starts in me in a little bit of a formulation of the kind of a hope that I now hope I can possess, and that ultimately I will be able to do or to apply or to realize, and to some extent to actualize for me a necessity which is a need for me without any question: that now once and for all I must do away with that what Mother Nature has always told me. And then almost, I would say, like saying good-bye and thanking her for whatever she has meant, that now I'm on my way in a different direction, and thankful for whatever it has given me. I'm now on my own.

You see, this is the meaning of the New Year. In the New Year we are again on our own. We use that whatever the old year has been, and whatever it has meant, whatever we have felt that we were, and now have extracted from it; and whatever there is as far as Work is concerned that we have understood. And that whatever we have applied which then became a certain, - call it a deposit in the bank, in the bank of consciousness or in the bank of conscience, - that then now we are ready to draw on it in a certain way, also within a certain measure. And that with that as a capital invested in one during this year and during one's past, that now is the time to put it again to further use, and to make use of it in such a way that it can yield better results and more results as it grows a little bit longer, older, further.

What is the need? To make compound interest? You see next year has to yield results. And the results are constantly plowed back in one. And constantly that should increase the capital. And on the

basis of that, that what is paid as interest/which is the representation of the investment of that what I now call the application of Work and the conversion of that what I know as knowledge into an understanding, that then being plowed back constantly in my life makes my life richer; and because of that the possibility of that kind of an interest, since the capital has increased, is compounded.

This should be one's aim. It is not the maintenance only. It is not to rely on that what already has existed, and hoping that it will stay on the same kind of a level. It is necessary that one grows. It is not nedessary that one maintains oneself. That of course belongs to it, because what will I do if I don't maintain it? But I have to make up my mind about the possibility of increasing my efforts, increasing the efforts to the extent that it could become super. That is, that more of that kind of a wish becomes expressed in the necessity of wanting to wake up; and that the waking up part should be much clearer awake, and it should not stay too long in a period of twilight.

How can I reach it? Maybe by prayer sometimes; maybe by being quiet. Maybe by actually seeing what takes place around me, and have a renewal of that what really means for me either to be one, - that is, that what I see with my eyes, and be identified with it, - or the other, of that what may be unknown, but for me represents, as I've said now, redemption: a freedom of certain kind so that I could actually understand the place of my body on earth, the place of that what I call feeling and becoming emotion, and that what is my mind now gradually becoming an intellectual body.

Again and again this determination, "How will I face next year? What will I do with this year? How will I still eat it until the

bell at the thirty-first of January, of December, strikes?"

It's interesting I say the thirty-first of January. It's really not a slip of the tongue because I tell you why. It was the death day of my father. And it is something that of course is imprinted in me as a day that belongs. And now I, not that I mix it, but it is at that time also I made a determination for myself that my life had to be dedicated to something. Before that I relied on him. When he died, I couldn't of course, and only his memory. And it is that day as a day that means for me - - has a significance. It is that day as if a new life started the same way as when the New Year starts for us.

It is like a new life that ought to be based on that what is the past. And that this day and this particular year, and this year now rolled into one, - as if when the thirty-first of December comes and you prepare for the first of the year, - and instead of singing and drinking and in wishing each other well, that you allow yourself the time then to come to yourself and to realize, "Here I am with this totality of one year in me. Now what am I? And with what do I now go over into a new form of a possible existence for myself, in which that what is capital can be utilized more because I wish?" This determination, almost I would say, as if when twelve o'clock approaches, and then when you remember Christmas and you remember what you have gone through, and all the different events and the experiences you have had; and the relationships that you have had with friends or with the people you happen to think about; and whatever you have tried to do for helping them, giving them, understanding them, carrying them in whatever way you possibly can; in giving away something that had meaning for yourself; that then at the end of your year you come and you say to yourself, almost, I would say,

like a task, for one hour, "I wish, I wish, I wish to be."

You won't do it. I know that. And still this is the kind of thing that I believe is quite necessary for anyone when one goes from one year to another. And there is a certain point at which I become dead serious. "Dead serious" means that I am dead to something, and I become serious to something else. It is an intensity of that kind of seriousness as if at one moment certain things stop, and then upon command of myself it goes on, but then in the direction that I believe in. This is the determination of a certain "I" in me. It is exactly the same "I", and I call it "Eye" (or "I"?) that is back of my regular eyes, and looking inward, that what I contemplate, when, if I wish to meditate upon it, that in that sense then, when I meditate, I try to become awake to that kind of a situation.

What takes place within? What is in my heart? What am I physically as expressing by means of a posture, hoping to be blessed, or at least to stretch out my arms towards something that I consider for myself a worthwhile aim, wishing then that somehow or other I could reach it, and that everything in me is then condensed, concentrated: like a year becomes a day, and a day becomes an hour, and an hour becomes a minute, and a minute becomes a second, and a second becomes a moment. That in that then, in such concentration, that what is then condensed represents for me the intensity of a desire.

If one wants to work, make up your mind and let your heart decide in what direction you want to go. Try to become serious. I've said it a little while ago, that whenever you come to this room, you come with something not only in your mind, but in your

heart as a wish that you want to do something about yourself, because that is what counts. Don't come here to try to tell others what they should do. You do for yourself whatever you think you ought to do, and be quite honest about that. And that is only your responsibility. That only - no other responsibility. That what you become, that what you represent, that what you will manifest, that at times you will want to show and at times what will remain for you; the [illegible] work for yourself, and to uphold that what is for you them precious and dear and sacred. And that on that kind of a basis there is a formation within oneself, not only of loyalty to ideas, but also the establishment of a principle of that what remains and should keep for oneself, and should become more and more a characteristic of that what is honest.

This particular absolute truth about oneself, that is really what honesty is. And from that standpoint I start to judge. Because I have a right to judge when certain things are not in accordance with that kind of a rule. And that at times then it may be too much a little bit to me to see that other people are dragging certain things down that do not wish to be dragged down. And although they cannot drag it down, they are trying to defile it. At such a time one should speak up and say, 'Please, wake up and remember yourself. You have no right, you have no right to take ideas of Gurdjieff, ideas of that what is sacred for me, ideas of objectivity, and try to apply it just in a haphazard or in a superficial way.

This sometimes one sees in others; and it is necessary to tell such people, "You cannot do that. You cannot do that in my presence. You will be judged by me when you do that. And if you do that, I will show you that I disapprove." It puts me under an obligation myself, of course. And at such a time maybe I am not the one who

should threw stones. At the same time for the sake, - and this time I really mean it, - for the sake of truth, it is necessary to maintain a certain position, and to show it, and to live them in accordance with it. Once when one says this in the presence of others, and one remains quite just to oneself, it will be a moment you will not forget. And it will give you then later on in your own life a certain measure that you know you have to measure up to that what you then at that time represented.

If one can only feel the obligation under which one should live, if one only could recognize it, if one could only be reminded enough of what is needed for oneself, if one could actually understand what it could be that could remind one - - . You remember faith, hope and love, and how at the present time, because of unconscious forms of behavior, they have already deteriorated, and they are not useful any more. Of course we try, and sometimes we say we have reached a certain way of either experiencing or manifesting the highest form in one. But as you know, faith, hope and love still have to do with the three centers of oneself.

The question now, when Gurdjieff talks about to be able to stand the manifestations of others; and also that what could remind one is the mortality of oneself, that one will die. They belong to man number four. And because of that they are taking it out of the realm of an unconsciousness into the possibility of going out into a conscious state. And that the two things that will help me are the realization of dying, and the realization for myself that I cannot as yet stand the manifestations of all others. And that although at Christmas I wish everybody well, and I hope that they will have a good year, and a happy one, sometimes I say,

and a good Christmas; and that Christmas even at such a time may be within one and help to wake them up, that even then I cannot always extend it to will my good will and good wishes to all men. I usually exclude a few.

If I could love mankind for whatever it is, and whatever is represented by all men, and whichever way they are, and wherever they live, and at what particular level they happen to be as representing a certain level of their being; whatever it may be that I could accept it; and that I then, appreciating it and knowing for whatever it is, that it is that way because it couldn't be different; and then perhaps on that kind of a basis I could understand them, and then stand their manifestations.

When I live within, when I live where I belong to live, where I should live; when I live where, again to use the Christmas terms, Christ lives, within; when I live with that what is Heaven within, when I live with my conscience, when I live in a state of consciousness for myself, when I live wherever my will is situated and from which it operates, then also all the different manifestations of the outside world and also the manifestations as represented by other people, will not affect me. When "I" exists, it is not any longer interested in the little bit of manifestations which only mean for me a description of some kind in a subjective manner. Everything that is subjective then has become one and has lost completely its value, when I live in a state of objectivity.

And it's only when I wish to return of course to earth that then in the contact, and in that kind of a participation with the ordinary affairs of life; that I then, retaining that what is conscious; I can still act conscientiously and in accordance with that what is my will, and perhaps instigated by the desire to change,

because the will means that I know what is right.

This is the meaning of [illegible]. It is not that I persist, like a wish, and that I do it because of a certain [illegible] in me which is only part. Will comes from the totality of myself. It comes from a level of being of more understanding; and when it is applied in ordinary life, it is as if the Will returns to earth, and then again becomes a wish. It is this kind of constant shifting, this kind of changing whenever one needs it, that one can live inside. Whenever it is necessary, one can live outside without forgetting that one is the son of God.

The real meaning of such messenger within one, of that of which we should gradually become a representative, - it may be far off; never mind how far it is. It doesn't matter when one faces Mecca; one need not have been there, but the fervent wish in prayer that I see it and constantly hope, and that whatever may be that the circumstances will allow me, even at that time away from Mecca, God can be with me.

I said it yesterday: God is [illegible]. It is not even that I do not know it. It is something that must permeate me so that when I become open, automatically God is there. And that all that is required is for me to have that [illegible]. And openness becomes for me the effort to be [illegible]. [illegible] to be awake to life. Open means my eyes are open. I am not asleep. Open means that my "I" [illegible] that "I" never [illegible]. And when that takes the upper hand, when that starts to function and when it starts to return to that what I call now my personality on earth, that then gradually that personality could change.

My hope then is based on certain experiences that I know. And

all that I need is the continuation of that kind of a direction in which I know that I was right. By extrapolation I also know that the future will be correct. And then I simply pursue this, day after day if I can, whenever I can, whenever I think, whenever it occurs to me, whenever I feel, whenever I happen to know that this is the time, whenever I feel that kind of hunger and a need; then I wish to work. And then I must work, and not deviate from that; not be objected to, you might say; not allow certain obstacles to interfere. When I have an aim, when I am hungry, I want to be fed. When there is a need, I hope it is a requirement for my life.

I hope that we work next year. I hope that we can remain honest with each other. I hope that we will get here, and that we will have a chance many times to talk; and that under this kind of new conditions that it will be a little easier for us because there will be less disturbances, and also perhaps a little bit more quiet, a little bit more attentiveness, a little bit more of the ability of really - I wouldn't say to be comfortable - but at least not to be disturbed too much because it is a little larger.

And now you must expand yourself. The indication of this kind of a thing, in moving to a new place, of having a little more room, should mean for me that I wish my life to expand, and that the world in which I live now is perhaps and was good up to now. But now something else as outside conditions indicate to me what is a principle on which I now wish to work: that is the expanding of my present world. That is includes more and more the different things that I possess, that I manifest, the habits I have which perhaps I have not seen; and then I will allow such

things to be seen by me; that I will not avoid them; that I will try to even give them a proper place in my life, in my world; that I will continue to accumulate data about myself, the facts which, if I can acquire them in a state of objectivity, will become truth for me. And that with this gradually the expansion of my own world, I will be able to include certain relationships which I have avoided and which could become quite necessary for me if they could be useful. Or the facts that because of its newness or its strangeness or its adventurousness, that it will enable me to give me a certain kind of food which again and again I wish to digest. Again for my sake, because I wish to grow; and it is that tim that I should have in myself, so that ultimately the world in which I live will be so expanded that I can leave it.

I will take that world with me to the extent that it is possible to let it exist further. When one grows away from earth, one takes along certain things. Sometimes one thinks they are necessary. And as one disappears in the distance, and the [illegible] of earth and gravity become less and less, that then one has not much need any more for certain things that apparently were required during existence on earth. That what then is shed - one becomes lighter and lighter, and surprisingly so - how little does the spirit need to be clothed!

How do I meet God at such a time? [illegible] completely naked, but pure. Because in that there is no [illegible] desire even to cover myself up. I am then what I am. And this is the indication of Work. When I accept myself for whatever I am, I accept myself as I am, I am then with whatever it is that I happen to be, that what is totally myself, only without any wish either to continue with that what I have or not. In that really I [illegible] a freedom based of

[illegible] on a non-identification of [illegible] impartial [illegible] and when I am free, then I can return in [illegible].

This is how [illegible] that is [illegible] moment for my existence in order to [illegible] so that really when I talk about [illegible] participation. And that what Christ is within one is [illegible] represented by His own [illegible].

I hope you have a good Christmas, a good New Year, and good days, a good couple of days leading up to [illegible]. I will be away from you; I will be in Europe. I will live a [illegible] than you do. I will try to think of you at the time. But at the New Year that takes place when I am there, but you will live five hours later than I. Maybe I will not promise that I will be [illegible], and at the same time you must also know that I will think of you.

So, good-night. A good year, I will see you, I hope, when I come back on the ninth or the seventh. Maybe if it's possible at that time I will - it will be before Friday - maybe we will have music on that Friday if I can arrange it. And I will faithfully bring out a report about the conditions in the world as far as Holland is concerned. Good-night, everybody. Good-night.